



VILATE KIMBALL

A startling innovation, a test designed to try, as never before, the faith and integrity of God's people now came upon them. Not in the shape of fire and sword, nor toilsome pilgrimage, nor pestilence, nor wealth, nor poverty. Ah! no; something far different from these, and far more difficult to bear.

A grand and glorious principle had been revealed, and for years had slumbered in the breast of God's Prophet, awaiting the time when, with safety to himself and the Church, it might be confided to the sacred keeping of a chosen few. That time had now come. An angel with a flaming sword descended from the courts of glory and, confronting the Prophet, commanded him in the name of the Lord to establish the principle so long concealed from the knowledge of the Saints and of the world—that of plural marriage.¹

Well knew the youthful Prophet the danger of his task. Well knew he the peril and penalty of disobedience. Fearing God, not man, he bowed to the inevitable, and laid his life—aye, was it not so?—upon the altar of duty and devotion.

¹The principle of sealing man and wife for time and for eternity is known as the law of celestial marriage.

The practice of plural marriage referred to above was discontinued by the divinely inspired Manifesto, issued by President Wilford Woodruff on September 24, 1890 and approved by the general conference of the Church assembled in the tabernacle October 6, 1890.



Arabell Lee Hafner

100 Years
on
The Muddy

Compiled by
Arabell Lee Hafner

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Ephraim Hall, son of Newton Hall, tells how the two families of his father lived while on the "Muddy." They lived in a large tent. All their clothing was home made. His mother used to spin the yarn on her spinning wheel and made it into cloth which she fashioned into wearing apparel. She also braided straw for hats. The first lights were home-dipped candles made by dipping a string into melted tallow, holding it up to dry after each dipping, until it was the desired size. They also made what the settlers called "bitch lights," a piece of cotton cloth was placed on a container of tallow leaving the end protruding to light. These would burn for several hours. Our farm implements consisted of a plow, barrow, cradle to cut grain with, and a sythe to cut hay. Tools were scarce and much of the work was done by hand. The first crops we raised were corn, squash, melons, wheat, cane, and vegetables. Sorghum took the place of sugar on the average pioneer table. People were more liberal with each other in those days, too. They would divide whatever food they had with their neighbors. The first fuel we had in our home was wood or water-willows and mesquite.

The Indians were so bad and taxes were so high that we left with the other families and settled in Spring Valley, Nevada, for awhile. Newton Hall raised vegetables and trucked them to Pioche to sell to make a living for his family.

ADELIA ALMIRA WILCOX HATTON KIMBALL

Adelia Almira Wilcox Hatton Kimball was set apart as the first Relief Society president in June, 1868, in St. Joseph, one of the towns in the "Muddy Mission," and she had an eventful life. When she was sixteen she married William Hawthorne Hatton, and they had three children. On September 13, 1853, her young husband was killed while guarding the fort at Fillmore, Utah, and she was left alone to care for her little ones. Three years after the death of her husband, on October 9, 1856, she married Heber C. Kimball in the Endowment House in Salt Lake City.

At the time she had married Brother Kimball her little daughter, Mary Eliza, had been seven years old. When the girl was sixteen she fell in love with Brother Kimball's son, Abraham Alonzo, and they were married.

In October, 1867, Heber C. Kimball called his son, Abram and his family to go on a mission to the "Muddy." Abram had been quite ill and his baby daughter, Clara Adelia, was sick too, so Adelia Almira Kimball decided to go with them to help take care of them.

They at last reached St. Thomas, but Abram did not like the place, so they decided to go on to St. Joseph. It was more elevated and not so low in the valley as St. Thomas. Abram staked out the tent a little



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Abram was still ill, but he had to work all day in the hot sun, making adobes for his house. Little Clara got "worm fever" and almost died. They felt that she was saved through the goodness of our Father in Heaven.

In June, 1868, the brethren called a meeting to organize a Relief Society, and they asked Adelia Almira Kimball to be the president. She felt that she could never fill such a responsible position and told them so, but they insisted. She chose Vesta Twitchell for her first counselor, but years later, when she wrote her journal, she had forgotten who her other officers were.

In 1871 the Kimballs moved to Glendale, Utah. Abram had planted five acres of wheat and five of barley, and they looked spendid when they left for the new home. Grandmother says, in a letter she wrote from Glendale on May 29, 1871, that these sacrifices were all part of the past and that they did not regret them. What faith and strength and courage these wonderful pioneers had!

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